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Vol. III.

SAN FRANCISCO, CAL., JANUARY, 1895.

No. I.

# GOODNESS AND CREED.

It is a common and comfortable fallacy that as long as one is good, it makes no difference what a man's creed is. In other words the vital and essential thing is righteousness, while belief is a mere accident; all of which goes to affirm that the dogma, for the declaration is as dogmatic as the definition of infallibility, that one creed is as good as another or no creed at all as good as all. So runs the current of liberalism, bearing the fragments of Protestantism to the abyss. Putting the proposition in its naked unveracity, it comes to the declaration that morality is absolutely independent of religion. This in turn concludes in sheer naturalism, viz., men are good without the aid of the supernatural, i. e. without divine grace. As a finality, it lands us in unvarnished paganism, strikes a deadly blow at revelation, levels Christianity with heathendom and cuts mankind adrift on the high seas of skepticism and pessimism. If creed has nothing to do with morality, Voudooism then is as excellent and efficacious in the moral order as Christianity.

What is a man's creed? An expressed assent to, and telief in, a declared body of doctrines. What is morality or goodness? Right action according to ethical dictates; and what are ethical dictates but doctrines of conduct. No man then can be moral or good save by conforming

his conduct with an accepted body of doctrines, which he holds as the veritable and necessary rule of conduct. He assents to and believes in an accepted body of moral doctrines as the rule of his life and the guide of his actions. Therefore does he profess a creed, and therefore is his goodness dependent upon and founded upon a creed. Now his creed may be true or may not be true, and upon the truth or falseness of his creed, i. e., the truth or falseness of the moral doctrine he professes, will depend the character of his morality. His actions will be good or bad according to his creed. Therefore it is of importance what creed a man professes. It makes a vast difference whether a people be Mohammedans, Mormons, Brahmins or Christian. Compare the civilizations of the various people professing these different creed, measure their moral life in general by comparison, and see how widely different the results of creed in their national and social existence. Narrowing our view to the difference between Catholics and Protestants we shall find amongst Catholics, where creed remains intact, fewer infanticides. larger families, fewer illegitimate births, fewer suicides, showing in general a healthier moral and social life, where morality is recogn zed as closely bound up with creed, in contrast to the moral laxity where the false idea prevails that goodness has no relation to belief.

In fact there could be no greater folly than the notion that creed has nothing to do with morals. Morals

are not founded upon or guided by instincts. They are based upon right reason, distinguishing what is right and wrong, and this distinction reason cannot make unless it first have in view clearly apprehended and distinctly formulated moral precepts or dicta as the first principles of conduct. The body of those moral dicta will objectively constitute a creed. Therefore no creedless morality is possible. When we come to creed in the supernatural order we find the body of its doctrines an intimately correlated series of revealed truths given for the purpose of guiding man, the rational creature, by their illumination to this last end. This body of revealed doctrines, which constitute his creed is, therefore, so intimately associated with morality as to be its very basis and the divinely appointed means of bringing man to the final term of his existence. In short they constitute for him along with their sacramental concomitants, the divinely ordained way of salvation, which man by God's command is bound to follow under penalty of eternal perdition. S) closely then is morality bound up with creed that creed is the very roots of moral rectitude. So opposite is this truth that you will find the fruits of goodness amongst those whose creeds are faulty and imperfect, in proportion to the amount of truth they possess. The more of Catholic truth they embrace the more fruitful is their goodness. That they have any goodness at all is because they draw their moral sustenance from the eternal fulness of

Catholic truth, for in so far as they feed upon Catholic truth in just so far are they within the soul of the Church, and in so far does the flower of their gardens flourish from their eternal root divinely planted in Jesus Christ. in Whom alone is the fullness of truth and the fullness of righteousness.—Church Progress.

# A WORD IN SEASON.

The words "grant us peace" were added to the Agnus Dei in the Holy Sacrifice of the Mass at a time when the peace of the Church was disturbed by factious spirits, and her progress arrested by dissension among her followers. Sad to say, a similar condition of things now exists in the Church of America. It were quite useless to close our eyes to this fact, which is as stubborn as it is deplorable. We are in great danger of becomming a divided host. spirit of dissension has taken possession of us. The weak are scandalized, the good disheartened, the erring hardened. Our enemies wonder and exalt.

The evils ever consequent on disunion are beginning to be felt in various ways. The cause of religion is suffering. A decade of years ago all was harmony with us. Nowhere in the world was the growth of the Church more vigorous, nowhere was the faith making greater progress than in our own country. Our leaders were united among themselves; their subordinates were obedient and dutiful; the laity, devoted and loyal. Who that knows aught of the situation at present will say that a lamentable change has not set in,that there is anything like the oldtime esprit de corps among those who should be one; the same spirit of obedience and self-sacrifice among priests, the generous devotion and respect for ecclesiastical authority that formerly characterized the laity?

The harm done to the Church by organized bigotry, the evil occasioned by individual scandal, the injury resulting from lack of zeal, or incompetency, is trifling compared to the ruin wrought by dissensions. If this conviction were not shared by others better qualified than are we to judge, we should hesitate to express it. We hold in our hand a letter addressed to a friend by one of the most prominent men in the United States, a publicist whose views are widely quoted, and everywhere regarded as those of a great and good man. He has often before given proof of deep sympathy with the aims of our holy religion. The fact of his not being a Catholic lends a certain weight to his opinion. These are his words: "During one hundred years of American experience, the Church grew, prospered, and gained continually in power and numbers. A more encouraging condition could not be imagined. All was right, and no quarrel disturbed the peace; but now there are quarrels everywhere. Progress must be stopped, as far as it is possible."

it is possible." If those who are guilty before God of destroying the peace of the Church in this country could only be brought to realize the evil they have done, they would be appalled at its magnitude. They have outraged decency, wounded charity, violated truth and justice, relaxed discipline, injured good works. Theirs is the crime of scandalizing Christ's little ones, and of confirming non-Catholics in their deep-rooted prejudices against the Church, which all are commanded to hear. What shall be said of an ecclesiastic who would rather cause scandal than suffer a wound to his dignity, or endure some slight abuse of power? We say slight, though seeming would be a more exact term. Abuse of authority is rare in our country. The very air we breathe is fatal to any form of oppression. The reign of a tyrant is necessarily brief; an arbitrary ruler is made to feel the error of his ways at the first offence. The class of men who are always "against the Government" are the ones who would abuse authority if they were vested with it. An ecclesiastic who sets his reputation above the general interests of religion is a whited sepulchre. What virtue can there be in any one who having it in his power to stop scandal, lets it grow and spread, perhaps ferment? Such men as these are unworthy of their high calling, and if put to the test would promptly deny Him Whom they profess to serve. It will take a long time to repair the evil that has been wrought. Woe to those by whom that evil has come!

The approach of Christmas, when angel choirs proclaimed peace on earth to men of good will, should remind us of the duty of praying for the reign of peace,—peace with God, peace with our neighbor, peace with ourselves. Agnus Dei, qui tollis peccata mundi, dona nobis pacem!

Sign your name and address when you send communications to this Paper, as we do not pay any attention to them unless you do.

-Ave Maria.

## UNDESIRABLE IMMICRANTS.

There are two kinds of immigration, the desirable and the undesirable. We want none of the latter; and all of the former, of whatever race, clime, and sex, will be joyously welcomed to our friendly shores and broad, unpeopled acres. They are easily distinguishable. Besides the strictest application of our laws, those entrusted with their execution should be of the highest character for honesty, integrity and capacity. They should not be permitted for a moment to allow bias. personal consideration of race, sect or condition, or any favoritism to enter into their discharge of official duties. To this end they should be supervised by a committe of patriotic and unpartisan citizens and voters, representing every religion and nationality. It is at the threshold where the danger commences. If the sentry be not trustworthy at his post, the foe and spy will gain a footing in the camp. When we look abroad and see how and whence comes this increasing volume of 'undesirable immigration"—for I am dealing only with the undesirable -we are naturally indignant and apprehensive, because it is an imposition on our hospitality, good will, and "the right of asylum, must be borne in mind that, as a people, for about three generations -though largely immigrants ourselves, yet "come to stay"; to love the country, and, if need be, die for it—we have been building up a free political constitution and laws with the ability to govern ourselves. We have defined and fixed for the people of the United States on this continent irrevocably the general economic and social problems which are to govern and perpetuate the American people. These cannot and must not be disputed. Whoever comes here to share in our blessings of law, government and temporal prosperity, comes to obey. If not, he should not be ad-mitted. Nay more; if found, by reason of habit, evil life, lawlessness, thriftlessness, or perversity, unfit for the high honors of a freeman and his rights as an American citizen among us, he should be excluded promptly, when he knocks at our door.

It is all very well to say that this country is made up of immigrants, and that its original organization and for years afterward was largely indebted to them in numbers and influence. Granted; but they were of the kind that by reason of habits, language, and former pursuits could

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be most readily assimilated and allied with the existing and progressive forces of that and the present time. Now fully three-fifths of the new blood that is incorporated in the body politics is of entirely different make up. A stream of water may take a certain amount of foreign substance or liquid into it without discoloration or disturbance of its clearness and pureness in appearance; but increase the dissimilar agents beyond the line of natural barrier, and the clear living waters become pollutted, discolored, or entirely changed. They have not the power in the natural order to cleanse themselves nor to assimilate the disturbing influences. So it is of nationalties, where the unity should be maintained in the autonomy as to laws, customs, and forms of government.—General Jas. R. O'Beirne in the Independent.

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## FICKLENESS.

The inspiration which moves us to quit a real good which we enjoy, in order to gain a better in the future, is to be suspected. A young Portuguese, called Francis Bassus, was admirable, not only in divine eloquence, but also in the practice of virtue, under the discipline of the Blessed (St.) Philip, then in the Congregation of the Oratory at Rome. Now, he persuaded himself that he was inspired to leave this holy society to place himself in an order, strictly so called, and at last he resolved to do so. But the Blessed Philip assisting at his reception into the order of St. Dominic, wept bitterly; whereupon being asked why he shed tears, "I deplore," he said, "the loss of so many virtues." And in fact this young man, who was so excellently good and devout in the congregation, after he became a religious was so inconstant and fickle that, agitated with various desires of novelties and changes, he gave afterwards great and grievous scandal.

As a plant often transplanted can never take root, nor consequently come to perfection and return the expected fruit, so the soul that transplants her heart from design to design cannot do well, nor come to the true growth of her perfection, since perfection does not consist in be innings but in accomplishments.—St. Francis de Sales.

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'Tis the mind that makes the body

And as the sun breaks through the darkest clouds,

So honor peereth in the meanest

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THE PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN can be purchased at any of the news stands throughout the State, as they are supplied by the San Francisco

With this issue we commence Volume III. and wish our readers and patrons a happy and prosperous year. While not desiring controversial articles we believe with St. Paul in contending earnestly for the Faith delivered to the Saints, and to be always ready to give a reason of our hope with meekness and fear.

### OFFICIAL.

On the occasion of the solemn closing services of our Golden Jubilee Year, held under the auspices of the Fathers of this Central Direction of the Apostleship, on St. Francis Xavier's Day, in the Church dedicated to this great Patron of our work, in West Sixteenth street, New York, our Holy Father sent to all our Directors, Promoters and Associates his Apostolic Benediction. It was imparted to all assembled on that occasion, and Directors should bestow it in their respective Centres at the first opportunity.

In return for this singular favor, all our Associates should be invited to offer their Holy Clmmunions on the First Friday in January for the spiritual and temporal welfare of Leo XIII. Confident that our Directors will extend this invitation to all, we have promised this act of thanksgiving to his Holiness.

Thus his precious blessing and our humble rememberances at the Holy Table will be a most fitting exchange of greetings at the opening of the New Year which begins so auspiciously our second half century. Central Director.

Who, then, is free? The wise man who has dominion over himself; whom neither poverty, nor death, nor chains affright; brave in the checking of his appetites; firm is his contempt for honors.—Horace.

## A JESUIT'S TRAINING.

No wonder the enemies of the Church fear and hate the Jesuits, in view of the training which the society gives its candidates. The following account of studies at Woodstock is taken from L. W. Reilly's article on the subject in the December American Eclesiastical Record:

"The course that is pursued in this schola maxima of the Jesuite is the longest and highest of its kind in America. Compared with its finished scholastics the graduates of Harvard University in mathematics, language, natural sciences and philosophy are almost beginners. Before going to it at all, the young members of the society have almost all of them won their degree of A. B., and have had besides, four years of preliminary training in the novitiate and the juniorate, cultivating piety and reviewing their humanities. Arrived at Woodstock, they spend three years in the study of philosophy, four hours a day, five days in the week, using Latin as the language of the school. Within that same period they go through algebra, geometry, trigonometry, calculus, astronomy, geology, physiology, chemistry and physics. Next they devote four or five years to teaching in the colleges of the order, putting their attainments to practical use, and meanwhile keeping up their own studies, devoting their leisure hours to a general course of reading, and perfecting themselves in the special branch of learning in which their superiors desire them to excel. On their return to the scholasticate, in about the thirtieth year of their age, they pass four years in the study of moral and dogmatic theology—Hebrew, Sacred Scripture, canon law, church history sacred eloquence and rites. Then they are ordained. Finally they are sent back for a year to the novitiate to be heated and refined, tempered and strengthened in the fire of godliness, to come out fully equipped in sanctity as well as in wisdom for the service of the Church in the holy ministry.

Washington Gladden says of political secret societies: "They are not only anti-social, they are inhuman; they are attempts to lead society back toward barbarism and an-

The Sentry's Christmas issue is the neatest and takes the lead of all Christmas publications of the Pacific Coast.

### TO OUR DISSENTING BROTHERS, RE-CEIVED BY LEO. XIII.

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Rome, Dec. 26—The Papal Blessing bestowed on the officers of the Detroit, although there was only one Catholic among them, they all received the Papal Benediction kneeling. The facade of the building was decorated with the Stars and Stripes. All the students of the American College of Rome then sang "Columbia, the Gem of the Ocean," Vice-Counsel Wood, then dismissed the audience, saying "to-day marked the zenith of the glory of the American

### CORRESPONDENTS.

We want a young lady or gentleman correspondent in every parish in the city. Please write on one side of the paper only and make your items as brief as possible as we cannot insert long articles. Mail your letter to Pacific Calendar Co., Room 70, St. Ann's Building, City, or drop it in our box at the foot of the stairs. Copy must be in by the 20th of the month.

# A TRULY CREAT PRELATE.

Archbishop Ryan occupies a position and enjoys a high repute which renders praise unnecessary and eulogy impertinent; but no one will read the address he delivered last night at the Academy of Music without fresh admiration for its tolerance, its catholic and paternal spirit and its broad-minded argument for Christian truth. It is through such men, such primates and such utterances that a great and historic Church discharges its high and appointed duty of preserving, protecting and increasing those moral forces by which alone cities and nations can grow and prosper. -The Philadelphia Press.

Father Walter Elliott's missionary experiences amongst non-Catholics continue to grow in interest, as he relates them in The Catholic World Magazine. The installment which appears in the January issue is full of cheering and significant incidents and presages.

The Paulist Fathers have taken charge of St. Mary's Church, and will make it their headquarters for mission work on the Pacific Coast.

St. Ignatius Church.

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The Catholic Reading Circle recently established in St. Ignatius Church, is progressing favorably.

The poor were well remembered by the Francesca Society of Saint Ignatius Church during the holidays.

The "Te Deum" was sung at the Cathedral and St. Ignatius Church New Years evening. Archbishop Riordan officiated at the Cathedral services. The Archbishop preached an eloquent sermon on the passing of the old and the coming of the new year.

The usual services were held at St. Ignatius Church. Rev. Father Kenna preached and the male choir, under the direction of Rev. Father Allen, sang the "Te Deum." The service closed with a solemn benediction of the Blessed Sacrament.

ST. IGNATIUS SANCTUARY SOCIETY.

All the members of the Sanctuary Society were on hand bright and early Christmas morning to serve the Solemn High Mass at 5 o'clock. Thirty-seven assisted. All received the Most Blessed Sacrament. The following were the officers: Censor, C. Tobin; Acolytes, H. McCarthy and G. Hopkins; Leaders, P. Cooney and M. Murphy. Immediately after Mass the boys partook of a hearty breakfast. At 10:30 thirty-five assisted with the following officers: Thurifer, R. Williams; Acolytes, E. Brainard and L. Gonzalez; Leaders, H. Hussey and W. Lonergan.

At 7:30 P. M. there was Solemn Vespers with five Copes at which twenty boys took part in the ceremonies.

During the Novena preparatory to Christmas the Sanctuary boys sung at Benediction.

The following officers for the Sanctuary Society have been elected for the coming year:

Prefect, L. Boland; Assistant Prefects, W. Barry and V. Driscoll; Censer, E. Dowling; Recording Secretary, R. Williams; Librarian, M. Murphy; Treasurer, P. Cooney; Vestry Prefects, J. Sullivan, M. Murphy, E. McCarthy and H. Hussey.

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# THE QUESTION BOX.

I.-Will you please tell me how to make the nine Fridays for the grace of a happy death and what is the proper way to make a novena? and oblige, L. M. H.

Answer.—I hear much about nine Fridays and nine Tuesdays, and all I have to say is this: Don't be super-stitious. Go to Confession and Communion regularly, strive earnestly to keep in the state of grace; that is, keep out of mortal sin and avoid to the best of your ability even venial sin, and then ask of God the favor you most earnestly desire. Every day in the week is as good as Tuesday or Friday, but Sunday is the Lord's day above all others. The proper way to make a novena, according to my light, is this: First of all strive to love God with your whole soul, be at peace with all your neighbors, then approach the Sacraments and pray with all your might for nine days; and if you don't get what you want, pray for ninety days if necessary, until God sees fit to hear you. - From the Paulist Calendar.

### GOOD-BYE OLD YEAR.

Good-bye old year, accept our fond farewell!
We fain would bid thee stay, to linger still,
But time for no man's pleasure waits, and so,
We know thou canst not yield to human will.
Thy joys and sorrows are no more for us,
No more we'll listen to thy many calls;
The days that were so precious all have passed.
And on the scene, alas! the curtain falls.

Thy voice hath bid us ever hasten on To reach the goal, where waits the treasured prize; Thine hours brought us nearer to the tomb, Where all remains of mortal power lies. But have we heeded well thy warning tones, Amd guarded well the counsels thou hast given? If so we need not fear thy fleeting form, Our deeds have been recorded up in heaven.

Annie Doyle, College of Notre Dame, S. F.

Would that I could persuade spiritual persons that the way of God consisteth not in the multiplicity of meditations, ways of devotion and sweetness—though these may be necessary for beginnersbut in the one thing necessary—in knowing how to deny themselves inwardly and outwardly, in giving themselves up to suffer for Christ's sake. If anyone be deficient in this exercise which is the sum and root of all virtue all he may do sum and root of all virtue, all he may do will be but beating the air .- St. John of the Cross.

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# St. Patrick's Parish.

The Christmas Tree at St. Vincent's School was, this year, the means of bringing joy unbounded to very many of the little ones of the Parish. Who, though old he may be, can help feeling young again, when he sees children enjoying the selves in their own innocent, though boisterous way. It seems a pity that old persons, particularly parents, do not take a greater interest in their children's enjoyment. Wherever pleasures or amusements of an innocent kind are arranged for their children's sake, there in the midst of them is the place for the parents. If parents did this, if they participated as often as possible in the sports of their children, then their young ones would make better men and women bye and bye. Young people want amusement of some kind; they must have it; to keep them from it altogether would be cruelty; arrange therefore all the legitimate amusement you can for them, and then lay aside your cares and worldliness for a little while and go and enjoy yourselves with them. Forget that you are old, imagine you are children once again, great though be the stretch of the imagination, for a certain Divine Person, in the "Book of Books," tells us "unless you become as little children, you can never enter the Kingdom of Heaven.

The Living Rosary Society will meet Sunday, January 6th, at 4 P.M. The Promoters should see that the Circles of which they have charge, are complete on that day. This being the first Sunday of the new year it is expected that many new circles will be formed. Persons cannot commence the new year better than by enrolling themselves in this society from which so many spiritual advantages are derivable, and the duties of which are so easy of accomplishment. Should this Society succeed as well during 1895 as it has succeeded during 1894, it will have a most phenomenal record. It has at present over 1700 | ractical members. But its success in future depends almost entirely on those who have charge of the various circles. They have satisfactorily performed their duties during the past year for which the Pastor, Rev. Father Grey desires to thank them, but should they now relax their efforts, the effect would at once be disastrously felt by the Society. If a Circle through any cause should lose a

member, the Promoter of that Circle, eught as soon as possible, to secure another member, and until another member has been secured, the Promoter or Head of the Circle, ought to recite the decade herself. If she cannot secure a member within a month, she ought, at the next meeting apply to the Director of the Society, and he will find one for her.

Offices bring duties, and the duties ought to be conscientiously performed.

The Young Men's Society will meet on Monday evening, January 7th, at 8 o'clock in the Society Hall attached to the Church. The meetings of the Society for some months past have been very successful, numerically, socially and intellectually. The coming January meeting is expected to be even more successful than any of the preceeding ones. The young men who have always taken a very active interest in the success of the Society, are now determined to give it a great impetus at the very beginning of the New Year. They are determined to do it, and they can do it, therefore they will do it. The Year 1894 witnessed many successful undertakings on this part, but they are made of the stuff which is only content where each effort is more successful than the last. Why cannot we all pray that these good earnest fellows may realize their expectations, and that before '95 has passed away, they may have gathered into this Society all those young men of the Parish, who now, though Catholic in name, are yet not Catholic in reality.

A debate which promises much entertainment, is on the progr mme for next meeting. The subject is, "That an educational qualification should be required of voters." The Judges will decide on the merits of the arguments, on the same evening.

The children of Mary will go to Holy Communion at the 8 o'clock Mass on Sunday, January 13th, and and will meet at 3 o'clock on the afternoon of the same day at St. Vincent's school.

The members of the Holy Name Sodality—boys under 16 years of age—will go to Holy Communion on Sunday, January 20th, at the 8 o'clock Mass.

Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 a. M., on Sundays and Holy Days, by Father Kusiacki, S. J., Pastor.



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Academic Class B-Emma Grondona, Helen Nichols, Mary Giovannoni, Mary Shaughnessy

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Seventh Class-Julia Battista, Mary Gardella.

Sixth Class-Mabel Benker, Nellie Hayes, Julia Simi.

Fifth Class—Mary Gillies, Mary Hannigan, Jennie Olcese, Maggie Hussion, Annie Jonnson.

Fourth Class—Isola Vannucci, Agnes Kenniff, Lulu Mahan, Mary Villa, Eda

Third Class—Mary Kelly, Teresa Valensolo, Eda Friscarini, Elizabeth Peligrini. Second Class—Lena Caterina, Alice Messmer, Mary Lagomarsino, Ida Lagomarsino, Josephine Cosgrove, Remilder Capurro, Gertie Vanier.

First Class-Lena Moresi, Mary Lewis, Maggie Flynn, Rosie Wilson, Amelia Garbini, Louisa Votto.

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Fourth Class, 1st Division-Willie Vanier.

Fourth Class, 2nd Division-Eddie King George McDevitt, Charley Tramp, Charlie Brown, George Stephens.

Third Class—Joe Geary, Johnny Gracci. Enrico Brusco, Joe Donohue, Joe Klatt, Matt Delehanty, Willie Storm.

Second Class, 1st Division -- Walter Hynes, John McKenna, Willie Kosky, Silvio Marzola, James Fagan, Frank Vannuci, Alphonsus Fouchey, Victor De An-

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Second Class, 2nd Divison-Walter Glover, John Gorman, John Hannigan, John Donovan.

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# YOUNG MEN'S SOCIETY.

A most enjoyable evening was passed by all who attended the regular monthly meeting of the Young Men's Society of St. Patrick's Parish, on Monday evening, December 3rd last. After the regular business of the meeting had been disposed of the social session was opened and the following attractive and interesting programme was rendered:

Opening remarks, President Wm. Flynn; song, Rev. Father Foley; recitation, Mr. Wm. Walter Scott; song, Mr. Maurice Corridan; debate

"Resolved that Capital Punishment Should be Abolished;" affirmative, Mr. Jas. Desmond, Mr. Jos. Welbanks; negative, Mr. Jos. M. Brook and Cornelius Regan; violin solo, Mr. John Donaldson; recitation, Thos. Targent; comic serio song, Charlie McGinley; recitation,

The debate on the question, "Resolved that Capital Punishment Should be Abolished," was one of the interesting features of the session, and while many arguments were introduced on both sides the negative end of the same was accorded the

decision.

Joseph Burns.

The meetings of this society have been well attended of late and as a result quite a large number of new members are received which fact is encouraging to the many active

workers in the society.

The Good of the Order Committee, Mr. Jos. P. Hayes, Chairman, always prepares a well selected programme for the meetings and as a result the meetings are entertaining as well os instructive. Several visitors were also noticed at the meeting, having dropped in to see the boys. Quite a surprise was in store for the members at the conclusion of the meeting as the good Sisters of Charity of the parish had presented to the society a sufficient number of beautiful scapulars of the Blessed Virgin, and it was a very pretty sight indeed to see the members of the society, who were not already enrolled, range themselves around the meetingroom while the Spiritual Director, Rev. Father Brennan, enrolled each one in this admiral association. The reverend Father gave a short and interesting talk, explaining at great length the many benefits to be derived from and also the early history of the scapulars which was of more than passing interest to the young aspirants who had just been invested with the scapulars.

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After a few closing remarks by the President, Mr. Flynn, and a prayer by the Spiritual Director, the meeting adjourned.

Wishing you and your paper a prosperous New Year, I remain,

Yours Merrily, EUGENE F. TRACY.

P. S .-- At our next meeting nominations for officers for the ensuing year will be in order.

Sec'y.

## A CATHOLIC COVERNMENT.

Belgium's Catholic Cabinet Pushing Many Admirable Reforms.

The solitary instance of a Catholic government in Europe, that of Belgium, is already giving evidence of progressive reform, despite the gloomy croakings of the secular press, which assured us that a Catholic Cabinet must necessarily be reactionary and repressive. The Prime Minister's statement to the Chamber embodies a programme including such measures as fredom of association and civil status to trades unions, the advancement of workmen's insurances, miners' provident funds, the protection of the property of married women and other reforms in connection with labor contracts, industrial and labor councils and a more equitable distribution of military charges.

The new Belgian Labor Department is a splendid move in the right direction, and should be of incalculable service in regulating the relations between labor and capital. Another practical and truly Christian measure of the government is that which has already been adopted by the Minister of Posts and Railways. The Sunday merchandise trains have been suppressed, and more than half of the Sunday postal deliveries have been abolished, thus enabling nearly forty thousand workers to have a weekly day of rest, without any diminution of wages. all these measures, however, instead of meeting with universal recognition, are being attacked with unusual violence by the Liberals .-PARIS CORRESPONDENT OF THE Catholic Times.

The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God are unfaltering:

# DIVIDEND NOTICE.

OFFICE OF THE HIBERNIA SAV-INGS AND LOAN SOCIETY, cor. Market, McAllister and Jones sts., San Francisco, December 31, 1894-At a regular meeting of the Board of Directors of this society, held this day, a dividend has been declared at the rate of four and one quarter (41/4) per cent. per annum on all deposits for the six months ending December 31, 1894, free from all taxes, and payable on and after January 2, 1895. ROBERT J. TOBIN, Secretary.

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The Sunday school of St. Mary's Cathedral had a Christmas festival December 13th, in Saratoga Hall. The girls of the school were dressed in white. The hall was crowded. The programme was as follows: "Adeste Fideles," Sunday school; address (written by Miss Skidmore), Miss May O'Donnell; "Aloha Oe, Cathedral Young Men's Choir; recitation, "Woman's Rights," Miss Lena McKinnon; violin solo, Musin's "Mazurka de Concert," Miss Hill; vocal duet, "Beautiful Moonlight," Miss Jennie Nicholson and Miss May Corlett; Professor Graber's mando. lin, banjo and guitar class; recita-tion, "Taking an Elevator," Miss Lily R. Power; "Old Farmer John," Sacred Heart College quartet; vocal solo, "The Song That Reached My Heart," Miss Jennie Nicholson, recitation, "The Twelve Brothers," Miss May Horn; vocal chorus, "Two Children From Their Merry Swiss Home," Sunday school; "Bethlehem," Miss Anna E. Daly; "Noel," Cathedral Young Men's Choir.

## CATHOLIC LADIES' AID SOCIETY.

The members of C. L. A. S. No. 1, Oakland, will give an open meeting Tuesday, January 15th, at California Hall, Clay street.

C. L. A. S. No. 11 gave twentynine Christmas baskets to deserving families and were well pleased with the good works accomplis ed. The members have been so busy that they had no time to contribute many items for this issue, but wish you a prosperous and Happy New Year,

Nothing but pain, and sorrow, and unerding toil for me, but for the sparrows all care. Heavenly Father, what can it mean? Is it, then, that I have another destiny than they, and Thou dost lead me by different ways? I believe, O Lord; help Thou mine unbelief. Choose Thou my path; I do not ask to see.

St. Augustine in his Confessions thus writes of his mother, St. Monica: "She would never offer to oppose her husband when he was angry, neither in word nor in deed, but when his passion was over, when he was calm, she explained gently and sweetly the matter in dispute."

"Good or bad loves make good or bad ives."—St. Augustine.

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Under the State Charter, by which this College is empowered to confer academical degrees, with "such literary honors as are granted by any University in the United States," the degrees of Bachelor of Arts and Master of Arts are bestowed on those students who, on completing the course, pass a satisfactory examination.

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Religious and moral teaching holds throughout am essential place. All students whose parents so desire are free to attend special classes of Book-keeping, Short Hand and Type Writing. The second term opened on Wednesday,

The second term opened on Wednesday, January 2d. Applications should be made at an early date at 214 Hayes street.

#### A SPIDER'S CRADLE.

A certain spider, found in the southern part of Europe, makes a curious cradle to preserve her babies through the winter, so that the spider family shall not be exterminated. She makes a silk case somewhat the shape of a baloon upside down, not quite half an inch long, and fitted with a door, which may be opened, though she leaves it carefully closed. In this are placed the eggs, from which little spiders will come in the spring. To protect them from enemies and from cold, the anxious mamma makes an outer case of exactly the same shape, only about an inch long and, of course, larger all round, also fitted with a closed door. Between the two cases the space is stuffed with a golden-brown colored silk, which she spins herself, and makes it warm and comfortable inside. The whole thing is hung to a brush, and left throughout the winter.

Lent commences this season much later than last. Ash Wednesday falls on February 27th this year, while last year, the date was February 7th.

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# IMPORTANT.

We must have all matter for publication at our office not later than the 24th of each month.

# General Intention for January. 1895.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

# THE INCREASE OF LOVE FOR GOD.

No more timely an intention could have been offered to the Associates than the one presented at the begin-ning of this new year. The worldning of this new year. The worldspirit is becoming more and more ungedly. Not only does it animate worldly people, properly so-called, but even people who claim to be led by the spirit of God.

The love for God is on the decrease because the knowledge of God is diminishing. The heart follows the understanding. We do not love one whom we do not know. The tendency of modern education outside of the Catholic Church is unreligious if not irreligious. But religion is the tie that binds the creature to the Creator. Religion is the sum of the duties of the creature to the Creator. It is evident then that religion is not something fixed for a certain time, hour or day of the week, but the religious spirit must pervade the whole life.

It is our duty, then, to increas, continually our knowledge of God, that there may be a proportionate increase of love for Him. The more we study the infinite perfections of His nature, or God in Himself, the greater will be our spirit of reverence and humility. The more we study God in His relations to us, the greater will be our spirit of confidence and love. We cannot really know God as our Father in Heaven without loving Him. But unfortunately, to many of His creatures, God is only a name. He has no real part in their lives, as far as they are willing to admit. As an outsider they at times condescend to address Him and pay Him a certain amount of respect. But is such recognition acceptable to Him? Is it not scarcely less insulting to His Divine Majesty than the entire disregard of avowed infidels?

The whole evil lies in an ignorance of God, in some cases culpable, in others, owing to education, less culpable, although it is hard to conceive how any person of even ordinary understanding can fail to come to some knowledge of God. For, as S. Paul writes to the Romans: "The invisible things of Him from the

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creation of the world are clearly seen, being understood by the things that are made: His eternal power also and divinity; so that they are inexcusable. Because that, when they knew God, they have not glorified Him as God, nor given thanks.

Let us, therefore, pray that "the earth may be filled with the knowledge of the Lord, as the covering waters of the sea," so that the charity of God may be poured forth in our hearts.—Little Messenger of the Sacred Heart.

- The question of ventilation has always been a serious one with architects. No matter how cold it may be, a proper amount of fresh air is absolutely necessary: So in a school house, hundreds of little bodies must have air to breathe, and yet must not have that air introduced in such a manner as to cause sneezing fits, colds in the head and all those little ills that come to those who sit in a draught. ABRAHAMSON'S VENTILATORS are the only one thing needful to remedy the above defect. By their use one can sit in a room, and no matter how loud the winds may blow outside, can breathe all the fresh air necessary without danger of catching cold. Send for catalogue and price list to No. 2 Eighth St., San Francisco.

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# St. Francis' Parish.

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The distribution of prizes from the Christmas Trees was preceded by literary and musical entertainments which were most creditably rendered by the young participants.

The handsome gold watch which was donated by Mr. Timothy O'Brien to be disposed of for the benefit of the School was won by ticket 952 held by Mr. Daniel Sheerin.

#### CHORAL SOCIETY

St. Francis Church, Vallejo street, never looked lovelier than on Cristmas morning. The altars were most tastefully decorated with ferns, holly, palms and elaborate candelabra. The taste displayed reflects much credit on the following young ladies who take entire charge of the altars: Misses Mogan, Mallon, Devine and Dowling.

"Missa Pro Pace" was most admirably rendered at the five o'clock High Mass by St. Francis Choral

This "Society" was formed about three months ago, for the study of classical and sacred music, and is under the direction of Miss A. G. Mogan, who is also organist. Among the members are the following: Misses Mallon, Dowling, Devine, Duffy, Paredes, Henneberry, Foley, Martin, Mullens, Donovan, McGivney, Mulcahey, Duane, Guidet, McGonigle. Messrs. R. Luhman, H. Dinan, J. Hillard, E. Luhman, T. O'Brien, F. Smith and others.

Father Young the well-known Paulist Missioner has taken up his pen to combat one of the most persistent followers of partisan-controversialists. The title of his book, "Catholic and Protestant Countries Compared," indicates the field of work cut out. The Rev. author is entirely defensive and makes no attack on Protestantism, but with scientific exactness takes the testimony of Protestant statisticians regarding population, education, crime etc., and draws a parallel startling to those who thought that if not true there was at least a good deal of ground in the charge of degeneracy in Catholic countries. The 650 pages of Father Young's work will prove a mine of interesting matter to Catholics and Protestants alike. The work is issued by the Catholic Book Exchange of New York.



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USEFUL RECIPES.

ROLL JELLY CAKE-One full cup of flour, four eggs, one cup of sugar, one teaspoonful cream tartar, one half teaspoonful soda.

SUET PUDDING.—One cup sweet milk, one cup chopped raisins, one cup suet chopped very fine, one cup molasses, four cups flour, one teaspoon soda; season with nutmeg and cinnamon and a little salt; to be steamed in a light covered pail set in a kettle of boiling water and kept boiling thre hours, with the kettle covered tight. To be eaten with melted sugar-light brown is the best.

CREAMED POTATOES.—Make a cream sauce with one pint of milk and two tablespoonfuls flour, butter, pepper and salt. Put the milk in the double boiler, and when it reaches the boiling point, stir in the flour mixed smooth in a little cold milk. Add the seasoning, and stir in the cold potatoes cut in thin slices; cover the saucepan, and when they are thoroughly heated through they are ready to serve. A tablespoonful minced parsley may be used sometimes to vary this dish.

CREAMED SWEET POTATOES—Boil small sweet potatoes, and when tender remove the skins. In a frying pan put a generous lump of butter, and when hot, brown the potatoes in it, careful not to let them burn. Have a cream sauce made with one cup of cream or rich milk, thickened with one tablespoonful of flour, pour over the potatoes, boil up at once and serve. This is a Western mode of cooking sweet potatoes, and they are simply delicious if properly prepared.

CURE FOR HOARSENESS .- Spikenard root, sliced and bruised, and then steeped in a teapot containing equal parts of water and spirits, and the vapor inhaled, when sufficiently cooled, will revive the soreness and hoarseness of the throat or lungs, when arising from a cough or

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# A MODEL HOUSEWIFE.

An article in the Woman at Home says that the Empress of Germany, being a model housewife, can mend and sew and knit and darn and bake as well as any woman in the empire.

Before her marriage these things were part of her systematic training. Even now, it is said that she takes the whole charge of her husband's linen, replaces his lost buttons and mends his socks. Sne is the idol of the emperor, who commends to the example of the women of Germany her devotion to the three C's-Church, Children, and Cookery.

How many young women, with silly novel in hand, dreaming of the delights of wealth and titled life, have ever drawn such a picture of homely happiness? Here is a woman occupying one of the most exalted positions in the world who finds her highest place in the home circle, and has her strongest hold upon her royal husband's regard in his esteem for

her housewifely qualities.
Such a state of things may surprise some young ladies who are above such so-called menial occupations. They were not brought up to do the work of servants, and their mother may wear her hands off before they would help her.

Such a young woman is an object of pity, and if she marries it is to multiply her misfortunes. If in moderate circumstances, she will be helpless to provide for the needs of her family. If wellto do, she will be at the mercy of help who despise her helplessness.

No one is independent who is unable to live without assistance; but how many of our young women are there who wish to be truly independent? In this readymade world of to-day there is less occa sion for general thoroughness than of old, but the ordinary duties of house-keeping should be practically understood by every woman, and these should form a prominent feature in the education received from the mother who wishes well of her daughter's future.

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# Children's Page

# ALFRED'S THREE PRAYERS.

"Mamma," said Alfred one night, as he was going to bed, "I prayed three prayers, and the Lord has answered two of them. Do you think He'll answer the other?"

"I think He will, my dear; but tell me about these prayers. What were they?"

"One was that He would make you wall and you're not girl any more. Answer was the work of the say more."

well, and you're not sick any more. Another was that He would make papa more kind, and he has been more kind lately, hasn't he?"

"Yes, dear. Now what's the third?"
"I prayed that God would keep us children from quarreling, but He hasn't answered that yet, for Daisy and I quarreled dreadful to-day."

quarreled dreadful to-day."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything?"

"He won't make you good against your will. If you choose to be a naugty boy, God will be sorry for you; but you will be naughty still. But if you earnestly wish to be a good boy, and when Satan

wish to be a good boy, and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and then fight like a good little soldier to

then fight like a good little soldier to keep down the naughty temper, then God will give you the victory. But He won't do the work for you."

O, I didn't understand," said the little boy. "Yes, my dear," continued mamma, "you have something to do vourself, when you pray such a prayer, to help God to answer it. You must watch and pray, and fight against temptation; and if you do this you will be able, by-and-by, to come and tell me be able, by-and-by, to come and tell me that God has answered all three of your prayers."

## DREAD OF MORTAL SIN.

We ought to have a dread of mortal sin, and make a good confession at once if we have unhappily fallen into it. To serve God is to reign; but once let us lose the grace of God, and we become, not our own masters, but the slave of the devil. There is no sin and misery which may not be in store for us.



"HONOR THY FATHER AND THY MOTHER."

"And He was subject to them."-LUKE II. 51.

#### THE ANGELUS.

Bells of the past, whose long-forgotten music

Still fills the wide expanse, Tingeling the sober twilight of the present With colors of romance.

I hear you call and see the sun descending

On rock and wave and sand, As down the coast the Mission-voices blending Girdle the heathen land.

Within the circle of your incantation No blight or mildew falls;

Nor fierce unrest, nor lust, or low ambition Passes those airy walls.

Borne on the swell of your long waves receding,
I touch the farther past,

I see the dying glow of Spanish glory, The sunset dream and last!

Before me rise the dome-shaped mission

towers,
The white Presidio;
The swart commander in his leathern jerk-

The priest in stole of snow.

Once more I see Portala's cross uplifting,

Above the setting sun; And past the headland, northward slowly drifting.

The freighted galleon.

O solemn bells! Where consecrated Mass-Recall the faith of old; O tinkling bells! that lulled the twilight The spiritual fold.

War voices break and falter in the darkness, Break, falter, and are still;

And, veiled and mystic, like the Host descending, The sun sinks from the hill!

-BRET HARTE.

# ADVICE TO LITTLE ONES.

I would not say, "I don't care," so much if I were you. Just think how many times you say it, and you generally many times you say it, and you generally say it when you are angry and do not think what you are saying. When you mamma says: "I am sorry my little one is so naughty," you did care, but you were angry, and so you said you did not. Never say "I don't care," unless you are very sure that you don't. After you have thought a little while, instead of not caring, you will want to say: "I will try not to be naughty any more, mamma." If the scholars laugh when you make If the scholars laugh when you make mistakes in your Schday-school lesson, don't get angry and say: "I don't care." That would not be exactly true. If you really did not care, you would not get angry.

Rarely examine closely what others do; look upon them simply, kindly and amiably. Do like the bees, gather honey from all the flowers.

# © CALENDAR €

JANUARY, 1895.

- 1. Tuesday. (Of precept). Cir- 17. Thursday. St. Anthony, Ab., cumcision of Our Lord (New Year). Self denial.
- 2. Wednesday. Octave of Saint Stephen. St. Macarius (Hermit, Pray for enemies.
- 3. Thursday. Octave of St. John. St. Genevieve, V. (512). Commandments.
- 4. Friday. First Friday. Octave Holy Innocents. Bl. Angela, W. (O.S.F., 1309) Fidelity to Morning Offering.
- 5. Saturday. Vigil. Saint Telesphorus, P. M. (139). Confidence in God.
- 6. Sunday. The Epiphany of Our Lord. Thanksgiving.
- 7. Monday. St. Lucian, M. (312). Fidelity in little things.
- 8. Tuesday. St. Severin, Abbot, (Ap. Austria and Bavaria, 482). Zeal for souls.
- 9. Wednesday. Saints Julian and Basilissa, MM. (313). Forbear-[ance.
- 10. Thursday. St. Agatho, P. (682) Sorrow for sins.
- 11. Friday. St. Hyginus, P. M, (142).Crush human respect.
- 12. Saturday. St. Bennet, Bp. (690) Purity of heart.
- 13. Sunday. 1st after Epiphany. Octave.
- 14. Monday. St. Hilary, Bp., D. (368).Read good books.
- 15. Tuesday. St. Paul, First Hermit (342). St. Maur, Ab. (O. S.B., 580). Retirement.
- 16. Wednesday. St. Marcellus, P. M., (310) Generosity with God.

- (366)Detachment.
- 18. Friday. St. Peter's Chair at Rome. St. Prisca, V. M. (54). Devotion to Holy See.
- 19. Saturday. St. Canute, M. (King 1086). Knowledge of self.
- Sunday. 2d after Epiphany. The Holy Name. St. Fabian, P. and St. Sebastian, MM. (250-288). Reparation for blasphemy
- 21. Monday. St. Agnes, V. M. (304) Love holy purity.
- 22. Tuesday. Saints Vincent and Anastasius, MM. (303). God's holy will.
- 23. Wednesday. Espousals B. V. M. St. Emerentiana, V. M. (304).Say Dailg Decade.
- 24. Thursday. St. Timothy, Bp. M. (97). Respect authority.
- 25. Friday. Conversion of Saint Paul, Ap. (35) Guard over eyes
- 26. Saturday. St. Polycarp, Bp. M. (166). Spipit of justice.
- 27. Sunday. 3d after Epiphany. St. John Chrysostom, Bp. D. (407).Fear mortal sin.
- 28. Monday. St. Julian, Bp. (1208) Guard over tongue.
- 29. Tuesday. St. Francis de Sales, Bp. D. (1622) Judge not.
- 30. Wednes lay. St. Martina, V.M. (260)Bear crosses cheerfully.
- 31. Thursday. St. Peter Nolasco, F. (O. Repemption of Captives, 1256). Be firm in hope.

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#### St. Bridget's Church.

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#### St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St.

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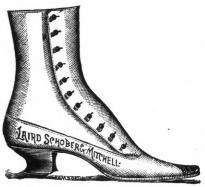
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